

Doull, not answering some crabbed questions, so much *à leur aise* as might have been done by men of more brass, and, mayhap, less experience.

The Bristol merchants once established a board for the examination of merchant captains. Well, that all looked very nice and as it ought to be; but mark the result—a vessel needed a captain; a man offered himself, and, after a few puzzlers, was rejected as unqualified for taking charge of a vessel. But this poor ignorant chap had a friend, possessing a good memory along with some modest assurance. He crammed well, presented himself, swallowed all the puzzlers in a jiffy, passed a most splendid examination, and was duly dubbed captain. When all was done, he said: "Now, gentlemen, am I to consider myself master of this ship?" "Certainly." He rejoined, "And a pretty set of fellows you are. I am a tailor. I never set my foot in salt-water in my life; I never saw salt-water but from the pier-head, and you have passed me as fit to be a captain, but have rejected my brother, who is a thorough old mariner,—has been to the South Seas and every part of the globe, and never once ran his ship upon a rock."

So ended the Bristol merchants' board of examination.—I am, Mr. Editor, with my most humble duty. X. Y. IZZARD.

FOREIGN ARCHITECTURAL AND COL- LATERAL INTELLIGENCE.

Ruins of an Ancient Town in the Caroline Islands.—For the sake of better understanding the importance of this (albeit not yet averred) discovery, a few words on the systems or ganglia of civilization—as appearing in architecture and other radii of social life, may be premised. Amongst the most extended systems of civilization is the Buddah-Indian, the Buddah-Chinese, the Greek-Egyptian, Tolteque, &c.; all of which are also mightily and strongly typified in their respective styles of architecture. But it must be borne in mind, that if ruins exist in the Caroline (or other South-Sea) Islands, they would belong to none of the hitherto known systems of civilization—thence their very great importance. We extract the following from some Sydney periodicals which have come to hand. "Among the Caroline islands is *Ascenio*, about 11° north lat., discovered some years ago by H. M. S. *Racen*, and not yet properly laid down in maps. A gentleman who subsequently staid there for several months—reports the following:—"On this island, perhaps on others of the same group, the language of the aborigines is more harmonious than in other islands of the Pacific, a great many words ending with vowels.—There are at a place called *Tamen*, ruins of a town, now only accessible by boats, the water reaching up to the steps of the houses. The huge walls are overgrown with bread, coconut, and other ancient trees, and the ruins occupy a space of several miles. The stones of these edifices are laid *bed and quoin*, exhibiting a considerable degree of art. Some of the hewn stones are 20 feet long, by 3 feet 5 inches, and no cement or mortar uniting them was observed. The walls have door and window places, and the material seemed to be different from the rock in the immediate neighbourhood. There is a mountain in the island, the rock of which is covered with symbolic figures; and more extensive ruins than the above are said to exist in the interior. The habits of these islanders exhibit traces of a different social system, water being carried about after meals for washing hands, &c. When asked about the origin of these buildings, they say, that 'they were built by men now above.'—Nothing more has been, of late, ascertained about this curious discovery, or rather assertion, than that drawings of them are now on their way to England. A few concluding remarks on *philosophical architecture* may find here a place. The first relates to the observation, that "the waves reach up to the steps of the houses." With our present geological knowledge, it is by no means required to suppose (for the sake of explaining the fact), that a general flood of the Pacific has taken place since these structures were erected. It is the columns of the Temple of Serapis, near Pozzuoli, which will lead us to the plain explanation of this fact in another way. It has embarrassed archaeologists and others for a long

time to explain, whence these *lithodomi* and other *marine shells* came, which had fastened on the surface of these columns, at a height of 46 feet above the level of the Mediterranean—of course, since they were erected. It has been, however, since ascertained, not only by geological induction, but by written documents—that the Temple of Serapis (and the surrounding terrain), has been first submerged under, and, after centuries, again upheaved above the level of the sea; a fact mentioned also in Prof. Lyell's "Geology." In how far this has also been the case with the South Sea Island ruins, we are, of course, not able to know. A second observation of the kind may conclude our remarks. If men have existed before our historical times—as it seems they have in the present instance, and if they possessed arts and civilization, architectural ruins may yet come within our reach; but merely by excavations, or by the geological upheaving of terrains, submerged under the level of the sea.—[In recommending this notice to our distant readers, and those connected with the South Sea Islands, we beg to remind them, that if these ruins exist, there is a *fame* to be obtained by their accurate elucidation. But even the ascertaining that they are merely basalt rocks—or do not exist at all, would be a service to science.]

The German Antiquarian Societies.—There is scarcely a German state (some of them very small), where one of the above societies has not been established of late; many receiving even a fixed yearly income from the state, which—to say it by-the-bye, pays and supports all or most public establishments, as hospitals, polytechnic drawing schools, &c. These societies, moreover, have a wider scope than the English hitherto had, calling themselves mostly, "Society for antiquarian and historical knowledge—*Gesellschaft für vaterländische Geschichte und Alterthums Kunde*. As such, every thing relating to the art, history, and the social condition of antiquity or the middle-ages comes within their reach; as may be gathered from the following heads, copied from their transactions: "On the proportion of artisans' wages in the thirteenth and fourteenth centuries; on the origin, the regulations, and revenue of the almshouse or hospitals of —; the mines and melting-houses of Bohemia in the reign of Charles IV; on the life of the foresters and miners in the middle ages."—It will then appear, that the German antiquarians do not limit their exertions to mere stone, or brick and mortar—but extend them also to the moral agencies, which move and shape these things.

Beuth.—*Peter Caspar William, Privy Councillor of his Majesty the King of Prussia; Director of the Board of Commerce, Trade, and Architecture; Member of the Council of State*—was born at Cleve in 1782, the son of a physician. He soon became fond of the studies in which his father was engaged, who, besides his profession, occupied himself with natural and artistic science. Having completed his minor studies at Berlin, he went to the University of Halle, where he studied law and polytechnics, and entered, in 1801, the service of the state in the department of commercial and manufacturing affairs. Prince Hardenberg first distinguished the talents and business-tact of young Beuth, and employed him in his ministerial department. When the minister received, subsequently, the orders to arrange the financial affairs of Prussia, and to frame, for that purpose, a new code of taxes and trades' regulations, he made Beuth a member of the commission, which enacted the famous *Regeneration Laws* of 1810. During the war of 1813, the ministerial employé did not stand aloof, and enrolled as a volunteer. After the peace, he was made Councillor of Finances in the department of commerce and trade. In 1821 he became a member of the council of state, and director of the board of these departments, as well as that of architecture. During his whole career, Beuth stood forth for the freedom of commerce and trade; contending for the principle, that the state had no right of interfering with trade and commerce, except if a general inconvenience was to be apprehended from misapplied egotism and the adulteration of articles of food, &c.—Beuth was amongst those, who considered it wrong to

protect any trade or occupation in preference to another, be it by taxation or other infringement, by which, after all, only the great bulk of consumers is injured. He proclaimed, that it was the bounden duty of the state—to direct and lead the numerous class of tradespeople by improving, by all means possible, their technical, artistic, and scientific culture, and thereby enable them to compete with other nations in those articles, which lay most within their grasp (*landeshümlich*). The Prussian government encouraged and assisted him in every shape possible—and commissioned him with the execution of his plans, the list of which is really stupendous:—the foundation of the *Trades' Institute* at Berlin, and the provincial trades' schools; travels of distinguished pupils of the former to foreign parts, at the expense of the state; the publishing of costly and other useful works (hand-books)—especially patterns for tradespeople and manufacturers—examples for mechanics, masons, and carpenters; the execution of the great state buildings and other structures in the Prussian empire; the introduction of manufactural improvements from the United States, England, and France, which Beuth had become acquainted with during his several travels to these countries; the distribution of costly, novel, approved instruments and implements, in numerous specimens, as patterns and prizes amongst the tradesmen of the provinces; the establishment of industrial exhibitions; the total reconstruction of the Berlin Academy of Building into a general building school of the empire. For the sake of stimulating the tradespeople and artisans to self-action (!), he founded, in 1831, the Association of Industry of Prussia (*Verein für Gewerbsfleiss in Preussen*), of which he acted as chairman. When King Frederic William IV. ascended the throne, his majesty's endeavours to elevate the social condition of the nation by every possible means, found an adequate instrument in Beuth, who was subsequently knighted by the king, and continued his useful exertions until a late period. His merits were acknowledged by diplomas and other distinctions at home and abroad—to which the vote of their medal by the Royal Institute of British Architects has been the last, but not the least honourable token bestowed on a really practical and useful citizen of the Prussian empire.

Regulation on the Bridges of Dresden and Prague.—If our modern travellers and tourists would, rather than expatiate on dinner-party anecdotes and the like, tell us the comparative anatomy of public works, and regulations relating thereto, abroad—the public would have, perhaps, less to read, but they would know more. Every inhabitant of this metropolis must have been shocked, more or less, by the great bustle and confusion which very often take place on our free bridges, like the London and Westminster—the more so, as persons carrying more or less bulky loads, beams, &c., are often obstructing the passage, toying and reflecting at each other to the, at times, bodily lesion of children and others. The good folks of Dresden and Prague, where the two finest bridges in Europe have existed for the last 400 years, have rather cleverly guarded against such inconvenience—so far, at least, as it is possible. Either by regulations enacted to that effect, or a silent understanding amongst the bridge-goers—both, however, beyond the memory of present generation, it has been achieved, that persons passing in the same direction, keep the same side of the bridge. Thus, the flood moves on; still the same flood, but there is no toying, no reflecting at each other—there is a circulation of moving elements, but no chaos. As this journal has, one amongst the first, taken up the huge matter of *metropolitan improvements*, we may be permitted, briefly, to state how this could be effected here, without even seemingly encroaching on ideas of private liberty. Let a set of boards be put up, stating that such an arrangement is requested to take place from a certain date. At that period, a few beaules might be stationed at the four approaches to the bridges—to direct people the way they have to go. Thus, the next morning, the thing would be in a fair train, and as soon as we (the awinish multitude) be once led that way—why, we should follow up the thing as usual.

The verbiage of "modernity."—A strange incongruity begins to dawn on our mind—if

* We copy from the extensive German work: "Konversations Lexicon der Gegenwart. Leipzig, Brockhaus, 1839—1842, pp. 484.